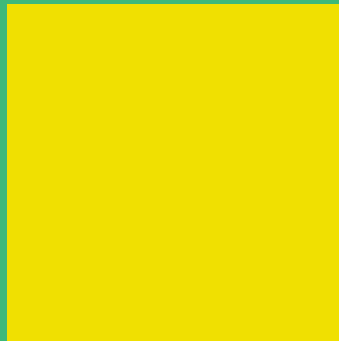


5



DIVINE AND HUMAN
LAWS: COMPATIBLE OR NOT?

MODULE FIVE

DIVINE AND HUMAN LAWS: COMPATIBLE OR NOT?

5.1 GENERAL INTRODUCTION

This teacher's manual is a didactic package in which the following theme is dealt with: "Divine and human laws. Compatible or not?" This package has been developed for the age group of 12 to 18 year olds and offers the teacher or supervisor of a learning group the opportunity to develop this theme at the level of their own class group.

In this manual, the teacher can work on a variety of topics related to the overarching theme "Divine and Human Laws. Compatible or not? " On the basis of impulses and didactic suggestions it is possible to approach this theme from different perspectives. Impulses are elements that the teacher can bring into the classroom to start the conversation.

This manual contains a variety of impulses with different difficulty levels. These impulses aim to contribute to the learning process and exist in various forms. It is not necessary to use all impulses. The teacher can select the most appropriate impulses based on (the initial situation in) his learning group. The didactic suggestions are concrete proposals for working with the impulses and are aimed to start communication and reflection. This ensures that the teacher can approach the different impulses that correspond to their own learning group in a varied way.

5.1.1 STRUCTURE OF THE MODULE

The following chapters are covered in this manual:

- Firstly, there is a general historical introduction to the tension between faith and reason. Then the term “Divine Laws” is explained in order to make a difference between Divine Laws and Human Laws. This chapter belongs to the basic material of the students.
- Secondly, we give a general historical introduction to human law. Then the concept of ‘human laws’ is explained. This chapter belongs to the basic learning material of the students.
- The third chapter of this manual handles the reconciliation between reason and faith. On the basis of this chapter, students learn different forms of interpretation to overcome this contradiction. This chapter belongs to the basic learning material of the students.
- The fourth chapter deals with the importance of ijtihad. In this chapter, the teacher considers the different forms of interpretation while taking into account the context. This is an in-depth chapter.
- Finally, this manual contains a glossary in which all difficult concepts are briefly and concisely explained at the level of the student. This is followed by a bibliography per chapter of this didactic collection.

v



Figure 5.1
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The contradiction between divine laws and human laws is an age-old discussion. This, in fact, fits in the context of “How does reason relates to faith?” The ancient Greeks spoke of logos (ratio) versus mythos (belief). They tried to explain everything rationally.

The Islam has known the tension between mind and faith in the past as *tarud al aql wa annaql*. Several scholars, such as the great muslim philosopher Ibn Rushd (Averroes) has attempted to remove that contradiction. In his book *Fasl Almaqaal* (the decisive word) he spoke out the fatwa that reason and Islam complement each other and do not contradict each other.

Ibn Rushd explains how to interpret the Quran in such a way that it doesn't contradict with reason. In fact, using reason is a religious obligation, he says. He substantiates this statement with a few verses such as “*Take this for your example, O you understanding ones*” (Quran 59: 2), “*Have they not seen the kingship of the heavens and the earth, and all the things that God has created?*” (Quran 7: 185).

Ibn Rushd explains the first verse as follows: “*This is a textual foundation for the obligation to use logical reasoning, or possibly a combination of logical and legal reasoning.*”³ The second verse, according to the author, is an incentive to study everything that exists.⁴ Then he comes to the conclusion that the Quran obliges man through reason to think about everything that exists.

Ibn Rushd was strongly convinced that it is impossible for reason to be in contrast with Islam. That is why he says: “*After all, the truth is not contrary to truth, but rather must agree with it and be a confirmation of it.*”⁵ With the first truth he refers to the truth that one obtains through the mind and the second truth refers to Islam. Finally, he concluded his book with the following statement: “*... by this I mean that the mind is the friend and foster sister of religion.*” *In other words, reason and faith are two methods of finding out the truth.*



Figure 5.2
Source: © artisticco /
Adobe Stock

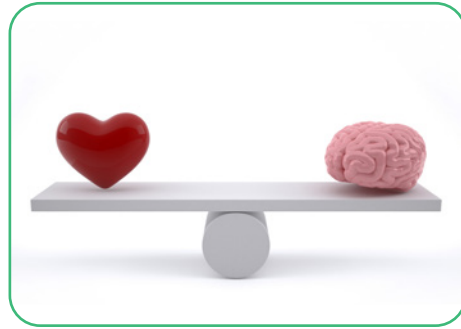


Figure 5.3
Source: © harunyigit /
Adobe Stock

Of course, everything depends on the interpretation of rules in the right context. If you choose for a literal interpretation of rules of centuries ago in order to apply them today, you will face some problems. By the way, the Prophet has never been obsessed with the rules, but with justice as an outcome.

5.2.2 DEFINITION OF DIVINE LAWS

Divine law according to Islam is the will or guidance of Allah revealed to man through his prophets. This will or guidance can be found in the first place in the Quran and in the second place in the Sunna.

The basic question is, “*How can man find out the will of Allah?*” Many Islamic scholars have investigated this very carefully. They use the method called *ijtihad*.

Ijtihad is a well-known term in Islamic teachings. The term literally means “*to make every effort*”. However, as it is the case with all definitions, there is also no generally accepted definition of the term *ijtihad* in Islamic legal terminology.

Here are some definitions of *ijtihad*:

- Albaidawi describes the term as “*to make every effort to discover the Islamic guidelines*”.
- Ibn Hajib defines *ijtihad* as “*The full effort of a faqih (jurist) to form an opinion on the guidelines of Islam.*”
- Alkamal bin Hammam defines it as “*The full effort of a faqih (jurist) to reach either an opinion on the guidelines of Islam or a final position, both through reason and through the texts*”.

From these three definitions we can conclude:

1) The three definitions have in common that the *mujtahid* (the one who does the *ijtihad*) must make a full effort. He or she should use all means and do the utmost to finally have an opinion on the guidelines of Islam.

2. After all, every effort is made in order to create an opinion on the guidelines of Islam. It is important to emphasize that it's an opinion for no one can claim the absolute truth with all certainty. In other words, no one represents God on earth and only He knows the absolute truth. That is why all scholars always end their *ijtihad* with Allahu a'lam (which means "Allah knows better"). In short, the divine laws include the will or guidance of Allah and these are interpreted through *ijtihad*.



Figure 5.4
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Adobe Stock

5.2.3 EXERCISES

Exercise 1: Answer the following questions individually

1. What was the fatwa that Muslim philosopher Ibn Rushd spoke out in his book Fasl Almaqaal?

Answer: Ration and Islam (faith) complement each other. They are not in contrast with each other.

2. What is a religious obligation according to Ibn Rushd?

Answer: We are obliged to use our ratio.

3. Was Prophet Mohammed obsessed with rules?

Answer: No, Prophet Muhammad was not obsessed with the rules, he focused on creating justice.

Exercise 2: Missing words

Fill in the missing words.

Religious obligation - Complement- Muslim Philosopher - Quran - Reason

- Islam also dealt with problems between **reason** and belief.
- Ibn Rushd, a **Muslim philosopher**, spoke out a fatwa (the decisive word) in his book Fasl Almaqaal.
- Ratio and Islam **complement** each other and are not in contradiction with each other.
- Averroes teaches us how to interpret the Quran and he considers **it a religious obligation** to constantly use our ratio.

v

5.3 THE RECONCILIATION BETWEEN DIVINE AND HUMAN LAWS

Each country has its own legal system to maintain order in society. Human Laws strive for harmonious societies in which justice and equality stand central. Therefore, people are expected to fulfill duties and avoid society harming behavior.



Figure 5.6
Source: © kuroksta /
Adobe Stock

5.3.2 MEANING AND FUNCTION OF HUMAN LAWS

Human or secular laws⁷ are not inspired by religion. In the Roman Empire, religion was a state affair (state religion) where the state tolerated or suppressed certain religions. Christianity became the state religion of the Roman Empire in the 4th century. Until the 18th century, there was a direct relationship between church and state: coronation of the emperor by the pope, appointment of bishops by the local king, link between local law and church law, inquisition, local tax and church tax, waging war in the name of religion,.... This direct relationship started ending from the Enlightenment: the state did not interfere anymore within the personal faith of the citizens, nor with the church, and the church does not interfere with the state. A separation of institutes arose. Therefore, the state from then on cannot condemn or punish anyone for particular religious beliefs and it does not determine or judge the truth claim of a religion.

The European model has always left room for religion and allows people to draw inspiration from their faith. Freedom of religion is thus an important good in Europe. As long as that inspiration is in accordance with the constitution, science and reason, it can fit within the story of European values. But this requires a reflection for muslims by reading their faith more to the spirit and less to the letter.



Figure 5.7
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Philosopher Karl Popper makes a difference between “the context of discovery” and “the context of justification”. The “context of discovery” indicates where a theory comes from and that it should not play a role where the rule comes from. Someone may even dream about a theory.

Moreover, laws are nothing more than values converted into standards. Values can have their origin anywhere, even in ideological ideas. Laws are not secular or religious, laws are formal rules of the game that can be justified or articulated into a common basis in the public space from both secular and other philosophies of life.

For believers, those values grow from the fact that every human being is a child of God. Rationalists see every person as a rational being and seek their values from that rational perspective. Utilitarians start from the idea that everyone is entitled to the highest form of happiness and ecologists refer to the idea that everyone is part of an ecological system seeking a balance. In this way there is a common basis that be formed into different laws. In addition, standards are not static, but dynamic and evolving depending on the context.

5.3.3 EXERCISES

Exercise 1: Definition of values and norms

Give your own definition of the term “values” and norms.

For Example:

- *Values are ideals that are pusued by a group of by an individual. They are beliefs thate considered important.*
- *Norms are ruels of conduct or manners that arise from values.*

Exercise 2: Value Top

A. Make a list of 5 values that are importat to you.

B. The teacher divides the class into groups. Students create their top 3 of values:

C. Each group must write its top 3 of values on the board:

Exercise 3: Conflict of values

1. **Fist case:** Anes's friend makes a discriminating comment about a female classmate. Anes thinks his friend's comment is unacceptable.

In conflict of value, you start doubting between two values that are conflicting. **What are the conflicting values in the case of Anes and his friend?**

Answer: Friendship(between Anes and his friend) and gender equality.

- What value would you let go first in this situation. Why?
- **Second case:** Wearing a headscarf is very important to Selma. Her headscarf helps her express herself in her own way. At school on the other hand, they think Selma should take off her headscarf. Religious symbols are prohibited at school, this is stated in the school regulations. Selma finds her education very important and has a lot of respect for the school, but she also considers her freedom, self-determination and religious beliefs important.
- **What are the conflicting values in the case of Anes and his friend?**

Answer: Neutrality, No religious symbols in public, self-determination, Free expression of belief

5.4 THE RECONCILIATION BETWEEN DIVINE LAWS AND HUMAN LAWS

5.4.1 INTRODUCTION

"If we are to think intelligently about the relations between Islam and British law, we need a fair amount of 'deconstruction' of crude oppositions and mythologies, whether of the nature of sharia or the nature of the Enlightenment"

This citation from former Archbishop of Canterbury Rowan Williams points out that the expanded meaning of the term Sharia is very important. In other words, it is unjustified to reduce the term *sharia* to a narrow interpretation of Islamic criminal law.

The correct interpretation of the term is important to know whether or not there is a contradiction between divine laws and the human laws. Many people associate the term *sharia* with injustice, harsh legislation and brutal punishment such as oppression of women, corporal punishment, etc. This is because the media, certain politicians and jihadists use the term inappropriately. But are they using the term correctly?

The meaning of the term sharia means more than just Islamic law. It does not only contain legislation but also rituals, doctrine and philosophy. It is therefore incorrect to limit the translation of *sharia* only to Islamic law.

Sharia is not a law that contains strict rules. There is no book on sharia that contains islamic laws as is the case with the Belgian code. All books on Islamic fiqh are individual interpretations of the Quran and Sunnah.

Allah's words are eternal, but the one who interprets Allah's words is only a product of his time. There are thousands of *tafsiers and books about the fiqh*, everyone has a different interpretation and opinion. All those books are obviously works made by humans and therefore may contain errors in contrast to the words of Allah.

5.4.2 WHAT DOES SHARIA REALLY MEAN?



The Arabic term *sharia* originally means the path that leads to the water. This does not refer to a well from which you get water, but refers to the road that you have to follow to find a fertile place or a place where water flows to.

Figure 5.8
Source: © David Carillet /
Adobe Stock

Water represents life. That means that *sharia* is the way to go to protect human nature. The natural disposition of man must be protected and this will automatically lead to a more just and peaceful society. Unfortunately, this term is often misinterpreted and misunderstood.

5.4.3 CONTRADICTORY OR RECONCILABLE?

Usually the term *sharia* is considered as Islamic law. This interpretation does not cover the entire content of sharia. *Sharia* largely contains religious norms pertaining to doctrine and rite (*ibadaat*), the latter of which falls within the freedom of religion granted by the European legal order. Article 9 of the European Convention on Human Rights guarantees freedom of religion and also guarantees its expression.

Even when *sharia* is translated as Islamic law, there is still a wide range of sharia norms that are fully consistent with European legal norms, provided the term sharia is understood in its entirety.



In view of the foregoing, there is no problem for Islam to function reasonably in a democratic state. Islam contains a large extent of religious norms pertaining to doctrine and rite, and the latter falls within the freedom of religion granted by Article 9 of the European Convention on Human Rights. On the other hand, Islam also contains many norms relating to social actions (*mu'amalaat*), but as

mentioned earlier, it is Islamically legitimate to approach this category rationally provided that Islamic principles are taken into account. And the latter almost always coincide with Western norms and values.

Figure 5.9
Source: © STOATPHOTO /
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So if secularism means the separation between Church and State and the State determines its norms and values by reason, then there is no problem. Because the State usually regulates the mutual social actions of its subjects on a rational basis, which is an Islamic belief, provided that justice is the ultimate goal. If secularism is a form of managing philosophical diversity, then Islam has no problem here either. For it is Islamic irresponsibility to enforce any religion individually as plainly and clearly states Al-Baqara verse 256: ***"In religion there is no coercion. Reasonable insight is clearly distinguished from corruption."***

As mentioned before, justice is the highest principle of sharia and it doesn't matter how this is realized or brought about as Ibn Alqayyim beautifully stated.



Figure 5.10
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5.4.4 EXERCISES

Exercise 1: Are the following statements true or false? Motivate your answer.

Statement	True	False	Reason
1. Sharia only means Islamic law.		X	
2. Tafsirs and books on the fiqh do not contain mistakes because they are made by man.		X	
3. The term sharia is often associated with injustice and oppression.	X		
4. There is no book on <i>sharia</i> containing Islamic laws.	X		
5. The books on Islamic fiqh are not individual interpretations of the Quran and Sunnah.		X	
6. It is correct to reduce the term sharia to a narrow interpretation of Islamic criminal law.		X	
7. Media, certain politicians and jihadists often use the term sharia without the proper meaning and context.	X		

Exercise 2: Sharia

1. With what did you associate the term *sharia*?

2. With what did you associate the term *sharia*?

5.5 THE IMPORTANCE OF IJTIHAD

5.5.1 INTRODUCTION

This chapter can be used by the teacher as an in-depth look and is not part of the standard package for students.

Ijtihad is a tool that enables Muslims to constantly renew their understanding of reality and revelation. Moreover, there is a hadith in which the Prophet strongly encourages Muslims to use *ijtihad*, namely: **“If a wise man makes an effort in his research and his result is correct, he will receive two hasanaat (rewardings) and if he has made a mistake (in his *ijtihad*), he gets one hasana”**.



Figure 5.11
Source: © chaiyapruerk /
Adobe Stock

Logically, an individual is rewarded for being correct and assisted if he makes a mistake, but the Prophet Muhammad formulates a double reward for a correct act and one reward for a wrong act. Thus, closing the doors of the *ijtihad* is unjustified, because the Prophet Muhammad consciously left those doors open. In addition, the Prophet Mohammed also performed *ijtihad*.

There are hadiths showing that Muhammad did *ijtihad*, some of his *ijtihad*s being rejected by his companions.

Although there is freedom within Islam for the application of the *ijtihad*, the responsibility must also be mentioned. It is not the case that every individual can say and do whatever he wants in the name of Islam. People have a certain responsibility, so it is impossible to attribute things to the revelation without using a method. That is why Islamic scholars have developed certain methods throughout the history of Islam to interpret texts on the basis of these methods. Although these methods are open to criticism, arbitrarily interpreting texts is very dangerous and can lead to harmful consequences, as we sometimes see today.

5.5.2 MASLAHA OR HUMAN WELLBEING

Figure 5.12
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A competent mujtahid is thus necessary, especially in the case of a conflict between nas (text, revelation) and maslaha (well-being). In that case, some give full priority to maslaha, for according to them the essence of revelation is to maintain maslaha. Najmuddien Attofi is a well-known



proponent of this. He explains that evil and corruption cannot possibly be supported by Islam, for many passages in the Quran and from the tradition of the Prophet Muhammad show the contrary, for example: "God wishes to make it easy for you and not difficult". **"God wishes to make it easy for you; after all, man was created weak"; "God does not wish to impose anything troublesome on you, but only to make you clean and to show his grace to you fully. Maybe you will give thanks". "And commit yourself to God with the commitment due to Him. He has chosen you and He has not imposed anything on you in religion".** There are also hadiths that subscribe to such opinions, such as: **"Religion is a solace". "Most of the loving religion with Allah is the peaceful Hanafia."** And **"Do no evil, and do not return evil for evil".**

According to Najmuddien Attofi, Islam in general is a solace for the people and when certain passages from the Quran or the tradition contrast with the common good, the common good prevails. The core of the message of Islam is peace and well-being and not misery, as in verse 1 Surat Ta-Ha: **"We have not sent down the Quran to you to make you unhappy".**

That is why a mujtahid (someone who does ijihad) should always take into account the situation of the people when interpreting the texts. In addition, maslaha is in his eyes the highest principle of Islam and God - He claims - is bound to take into account the welfare of the people as Allah Himself states in the Quran: **"Peace be upon you, your Lord has mercy on Himself.** Prescribed. Allah thus declares that he will be merciful to his creature, and so anything that contradicts mercy is ungodly.

From what is said above, we can conclude that the well-being of people is of great importance in the Islam. Well-known expressions from Islamic teachings confirm this as follows: **"Wherever well-being occurs, there is Islam."**, **"The message of Islam is to maintain well-being and to diminish evil."**, **"The message of Islam is to maintain and increase well-being and to decrease and avoid evil."**, **"The purpose of Islam is to maintain the well-being of the people during their lifetime and after death."**, **"Islam is based on wisdom and well-being and is generally just and merciful."**

“Alistihsaan is the failure to observe a general rule within Islam in order to accommodate people in their well-being.” The well-known Muslim philosopher Algazali is of the same opinion as Najmuddien Attofi (see above). In his book he writes: **“Sometimes we see the welfare of the people as a sign of an Islamic guideline, but sometimes an Islamic guideline is a sign of well-being.”**

From the foregoing we can clearly deduce that there a lot of *maslaha*. Therefore, this collection of *masalih* requires a *mujtahid* with a sharp mind who considers all aspects. If this is the case between *maslaha* themselves, what about a contradiction between *maslaha* and *nas* (text/revelation)?

5.5.3 CONTRADICTION BETWEEN MASLAHA (WELFARE) AND NAS (TEXT/REVELATION)

Najmuddien Attofi is a strong advocate of the full priority of *maslaha* in case of contradiction between *maslaha* and *nas* or between *kitab almandur* (reality) and *kitab almastoer* (revelation). However, it is appropriate to qualify his position here. After all, he makes a difference between *ibadaat* (rituals) and *Muamalaat* (social affairs).

In the first case, the *ibadaat* takes full precedence over *maslaha*, while in the second case, *mu'amalaat* takes second place after *maslaha*. This classification has to do with the fact that the first term, namely *ibadaat*, is not open to reason, which makes it impossible to determine the motive or the reason for a ritual act. The second term *mu'amalaat* (social affairs) is reasonable and so there can be the full precedence of the *maslaha*.

5.5.4 EXERCISES

Exercise 1: Definitions

Give the correct Arabic term for each description below

Moe'amalat - Ijtihad - Maslaha – Alistihsaan- Ibadaat

Ijtihad

Enables Muslims to constantly renew their understanding of reality and revelation.

Alistihsaan

Not observe a general rule of Islam in order to accommodate people in their well-being.

Moe'amalat

Is reasonable and so there can be full precedence of the maslaha.

Maslaha

The highest principle of islam and Allah is to take into account the welfare of the people as Allah himself declares in the quran: *"Peace be upon you, your lord has prescribed mercy to himself."*

Ibadaat

Reasonably impossible to determine the motive or reason for a ritual act..

Exercise 2: Choose the correct answer

1. Hadith

- A. There is no Hadith in which the Prophet strongly encourages Muslims to use ijtiḥad.
- B. There is a hadith in which the Prophet strongly encourages Muslims to use ijtiḥad.

2. Individual

- A. It is true that any individual can say and do whatever he likes in the name of Islam.
- B. Not every individual can say and do whatever he wants in the name of Islam.
- C. Sometimes an individual may be able to say and do whatever he wants in the name of Islam.

3. Methods

- A. Islam scholars have developed certain methods of interpreting texts throughout the history of Islam.
- B. Islam scholars have not developed specific methods of interpreting texts.
- C. There are hardly no methods for interpreting texts.

5.5.6 EXERCISES

Exercise 3: Values, Human Rights and Quran

Fill in the correct letter of the human rights article and the number of the Quran Verse under the corresponding value:

Human Rights	
A	Article 2 Everyone has right to all human rights, regardless of age, gender, skin colour, religion, language,...
B	Article 4 No one will be kept in bondage or enslavement. Slavery and slave trade in any form are prohibited.
C	Article 11 You are innocent until proven guilty; you have the right to defend yourself against allegations.
D	Article 14 If you become a victim of human rights violations, you have the right to go to another country and ask that country to protect you.
E	Article 12 You have the right to privacy: to protection if someone harasses you, opens your letters or speaks bad of you.
F	Article 23 You are entitled to work in the profession of your choice. You are also entitled to a fair wage for your work. Men and women must be paid equally for the same work.
G	Article 18 You have the right to freedom of thought, conscience and religion.

QURAN	
1	"... Men are allotted what they earn, and women are allotted what they earn ..." (Quran 4:32) [17]
2	"O people! Verily your Lord is One and your father (Adam) is one. An Arab is no better than a non-Arab, and a non-Arab is no better than an Arab; a white man is no better than a black and a black is no better than a white - except in terms of piety and good deeds ". (Statement of the Prophet Mohamed, reported by Imaam Ahmad, 22391, al-Silsilat al-Saheeh 2700)
3	"God does not like openly speaking evil except when someone has been wronged. God is hearing and knowing." (Quran 4: 148)
4	"In religion there is no compulsion." (Quran, 2: 256) "He who wills it must believe, and whoever wants it must be unbelieving." (Quran 18:29)
5	"And if any of the polytheists seek protection from you, then give him protection until he hears the word of God, and then let him reach a place where he is safe ..." (Quran 9: 6)
6	"There are three people to whom I myself will prosecute on Judgment Day. One of these three, is he who makes a free man a slave, then sells him and eats this money." (Bukhari, Ibn Majjah)
7	"You who believe! Do not enter houses other than your own houses when you have asked whether it is convenient and have greeted their inhabitants. That is better for you; perhaps you will be admonished. And if you find no one in them, there will be then only come in when they give permission, but when they say to you, "Go back," go back. That is purer for you; God knows what you are doing. " (Quran 24: 27-28)

Values	Equality	Safety	Independence	Privacy	Self etermination	Freedom of religion	Justice
Human Rights Justice	A	D	F	E	B	G	C
Quran / Sunnah	2	5	1	7	6	4	3

5.6 GLOSSARY

Ta'rud al'aql wa annaql: Tension between mind and faith.

Ibn Rush, Averroes: Muslim Philosopher.

Fasl Almaqaal: Book written by Ibn Rush.

Ijtihad: Make full effort.

Allahu a'lam: Allah knows better.

Divine Laws: The will or guidance of Allah.

Sharia: Islamic Law, Rituals, Doctrine, Philosophy.

Tafsir: Interpretation of Islam.

Fiqh: Doctrine of duties, Islamic Rituals, Islamic Law.

Mu'amalaat: Social acts.

Secularism: Separation of Church and State.

Hasana: Reward for a good deed.

Hadith: Traditions of events in the Life of the Prophet Muhammad.

Maslaha: Well-being.

Nas: Revelation or text.

Hanafia: The Pure Religion.

Kitab Almastoer: Revelation.

Kitab almandoer: Reality.

Ibda'at: Rituals

5.7 SCENARIO

Ahmed: “Father, next Tuesday we will celebrate International Day of Democracy at school. It’s really an interesting topic. We are going to do different types of activities.”

Father Harun: “No my son. You cannot go to school during that day. We are Muslims. We do not acknowledge democracy.”

Ahmed: “Why father? I don’t understand???”

Father Harun: “Because democracy is not allowed in Islam. It’s just like that.”

Ahmed: “My friend told me that it’s just a way of organizing a community or a country.

There is nothing wrong with that”

Father Harun: “Listen Ahmed. Islam means everything to us. And nothing is above the Islam. Nothing. We must act according to the precepts of our faith.”

Samir: “Hmm. About what kind of Islam are you talking. Because it can be interpreted in different ways. It is also culture-bound. If a certain culture or country has a conservative interpretation, you will also notice that in the laws of that country.”

Father Harun: “But democracy is about human laws. And it is only Allah who may make laws.”

Samir: “The first is correct, but the second, namely that only Allah can make laws, is not correct.

Islamic scholars believe that you should obey the rules of the country where you live, as long as these laws are fair. The ethical principles of the Islam are the foundation of our faith and not the detailed rules that are invented by man. Islamic values and norms are universal.

Human law forbids murder, stealing, injustice, discrimination, etc. So does Islamic law.

Human law and standards can also be found in the Islamic laws.” Ibn Alqayem Aljawzija, an important scholar in Islam believes that Justice is the law of Allah. “When one recognizes signs of justice and the direction is clear, then this is the Islamic law and his religion.”

Ahmed: “So human laws can contain Islamic principles? ”

Samir: “Certainly, these principles are universal. For example: Article 18 of the Declaration of Human Rights: Everyone has the right to freedom of thought, conscience and religion; this right also includes the freedom to change one’s religion or belief, as well as the freedom, either alone or with others, both in public and in one’s private life, to practice one’s religion or belief by teaching it, by its practical application, by worship and observance of the commands and regulations. “

The Islam shares the same values. The Quran says: “There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong.”(Quran 2: 257)”

Father Harun: “Hmmm, I see it. It’s actually about the way of interpreting. Nobody ever told me about this. I always thought it was just forbidden in Islam.”

Samir: “As I mentioned before. It can be interpreted in different ways. It is also culture-bound. If a certain culture or country has a conservative interpretation, you will also notice that in the laws of that country.

In addition, many democratic countries have constitutions that guarantee freedom of religion. Article 9 of the European Convention on Human Rights also guarantees freedom of religion and also guarantees its expression.”

Father Harun: "This is actually true. Therefore we have freedom in Europe. We have religious associations, religious places of worship of different faiths, Islamic religion is given in school. There are quite a few great examples."

Samir: "That's right. In a theocracy that would not be true. In other words, when a particular religion determines policy. Democracy, by contrast, guarantees the freedom of all philosophy, provided it does not harm society."

Harun: "The Prophet Muhammad led efforts for preparation of the constitution of Medina which established love, tolerance and coexistence between different communities and tribes, regardless their religion."

Samir: "Very correct (very satisfied)."

You have been paying close attention, Samir. You begin to understand the nuances of Islam."

Father Harun: "Remember my words Samir. My son is going to be a great imam one day (laugh)."

Harun: "Father, chill i don't know yet what I want to become, but I will certainly look up more information about this. I want to be able to explain all this properly in class on Tuesday."

Samir: "The world is yours, you can become anything you want if you just work hard for it."

Father Harun: "Let's have a tea on this. Our meetings always end in interesting discussions and conclusions."

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Brahim Bouzarif (1982) is lecturer in Islamic theology and philosophy and deputy director of CIRRA. He is graduate of the Islamic Faculty-Imam University in Riyadh and holds master's degree in religious studies at KU Leuven. He is Khatib Al-Jumu'a (imam of Friday prayer). He has preached in several mosques in Flanders (Belgium). Brahim Bouzarif has been extensively involved in de-radicalisation and assessment efforts in schools, prisons and probation in Belgium since 2017. He also gives training to teachers and principals on how to deal with religious diversity in secondary schools.

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Lapino Albino



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